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LONDON, SATURDAY, MARCH 14, 1896.

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Notes.

DR. JOHNSON AND MISS LUCY PORTER.

In a little book recently published ('Dr. Johnson and the Fair Sex') I happened to say that Johnson addressed his lines 'On a Sprig of Myrtle' to Miss Lucy Porter. For this statement I was speedily taken to task by critics who, properly, no doubt, regarded the question as being of importance. To one of these I replied by quoting Miss Seward's positive assertion in conformity with my own; but I was silenced by the rejoinder that Mr. Hector's letter of 9 Jan., 1794, had "finally settled" the point. As I am unable to view Mr. Hector's statement in that light, perhaps you will allow me to recapitulate briefly the history of a controversy out of all proportion to the merit of the lines in question.

In collecting the materials for his first edition Boswell was glad enough to have Miss Seward's assistance, and on her authority incorporated the following paragraph in his work:—

"I am assured by Miss Seward that he [Johnson] conceived a tender passion for Miss Lucy Porter, daughter of the lady whom he afterwards married. Miss Porter was sent very young on a visit to Lichfield, where Johnson had frequent opportunities of seeing and admiring her; and he addressed to her the following verses on her presenting him with a nosegay of myrtle. [Here follow the verses in question.]"—Fitzgerald's edition, vol. i. p. 49.

It should be borne in mind that the controversy which afterwards raged about these lines had not yet begun, and that, so far as can be seen, Miss Seward had no motive then for stating what she did not believe to be true. Further, it must be recollected that she and Mrs. Piozzi were not on the best of terms; at any rate, when the latter published her 'Anecdotes of Dr. Johnson,' she contradicted the above statement, as we shall find later on. Boswell thereupon communicated with Miss Seward, and received the following reply:—

"I *know* these verses were addressed to Lucy Porter, whom he [Johnson] was enamoured of in his boyish days, two or three years before he had seen her mother, his future wife. He wrote them at my grandfather's, and gave them to Lucy in the presence of my mother, to whom he showed them on the instant. She [Lucy] used to repeat them to me when I asked her for the verses Dr. Johnson gave her on a sprig of myrtle."

Miss Seward is evidently writing, as she professes, from hearsay; and we are confronted with two alternatives—she is either stating what, upon the authority of her mother and Lucy, she believes to be true, or she is fabricating. Now, as she simply repeats, only more circumstantially, what she stated before there was any ostensible motive for misrepresentation, the latter alternative seems unlikely; and if this be so, her mother and Lucy are open to the charge of deliberate falsehood, committed for no apparent reason—at least, the vanity which might have prompted the younger lady could hardly have actuated the elder. Let us now examine the grounds for regarding the whole statement as unveracious, and see how far their claim to be a "final settlement" of the question is valid. For purposes of comparison I give Mrs. Piozzi's and Mr. Hector's versions in parallel columns:—

Dr. Johnson, to Mrs. Piozzi, speaking forty years after the event.	*Mr. Hector, writing in* 1794, *or some sixty years after the event.*
"I think it is now just forty years ago that a young fellow had a sprig of myrtle given him by a girl he courted, and asked me to write some verses that he might present her in return. I promised, but forgot; and when he called for his lines at the time agreed on, 'Sit still a moment (says I), dear Mund, and I 'll fetch them thee.' So stepped aside for five minutes, and wrote the nonsense you now keep such a stir about."	"Mr. Morgan Graves the elder brother of a worthy clergyman near Bath, with whom I am acquainted, waited upon a lady in this neighbourhood [Birmingham], who at parting presented him the branch. He showed it to me, and wished much to return the compliment in verse. I applied to Johnson, who was with me, and in about half an hour dictated the verses which I sent my friend."

The discrepancies between these two statements are so marked that one might well be excused for thinking that two different occasions are referred to. This is not my view, though I cannot hold that, taken together, they afford evidence on which Miss Seward can fairly be regarded as untruthful.

My own idea is that the verses in question may have done duty on more than one occasion. Sprigs of myrtle (which in the language of flowers denotes love) were often in the old time presented by the artless fair to bashful swains; and "Philander" is a cap that will fit most male heads. Johnson may have worn it, as stated by Miss Seward, and written the verses to suit his own case in the first instance; and when applied to on behalf of another, may simply have furbished up the second-hand article for his friend's behoof. Such things are sometimes done, even by great geniuses; and the word "dictated" implies an effort of memory rather inconsistent with the rest of Mr. Hector's story. But as a clinching proof that his version is the only true one, Mr. Hector caps it with the following:—

"Lately, in looking over some papers I meant to burn, I found the original manuscript of the 'Myrtle,' with the date on it, 1731, which I have enclosed."

No one hitherto seems to have asked how Mr. Hector knew, or how we are to know, that the manuscript he refers to was the original, or first, draft of the verses in question. Yet this is a matter that requires to be settled before his version can be allowed to fix the stamp of unveracity on Miss Seward's. The date proves nothing; for no date being assigned by Miss Seward to the draft of which she writes, there is no opportunity for comparison; and Mr. Hector being avowedly fired with indignation against "that obstinate woman," his assertions must be received with caution. Nor is he very conclusive in the following deliverance:—

"I most solemnly declare that at that time Johnson was an utter stranger to the Porter family; and it was almost two years after that I introduced him to the acquaintance of Porter."

But surely Johnson might have made Miss Lucy's acquaintance before he made that of her family. Young gentlemen often manage to be presented to young ladies before being formally introduced to their fathers; and there is nothing here to disprove Miss Seward's statement, already given, that while Lucy was on a visit to Lichfield, being then very young, Johnson "had frequent opportunities of seeing and addressing her." In support of his opinion Mr. Hector assumes too much; but Boswell, having in the mean time quarrelled with Miss Seward, does not examine his statements very nicely, finds them convenient as "a final settlement" of the vexed question between himself and the lady, and withdraws her statement from his next edition. Since then it has become the fashion with Johnsonians to hold the conclusiveness of Mr. Hector's story as being outside the pale of argument; but is it not somewhat rash to convict anybody of untruthfulness on such evidence? W. H. Craig.

A CURIOUS CHARM.

Amongst the papers of a nonagenarian, lately deceased, was found the following curious charm, written upon a small sheet of letter paper, in a hand of the latter part of last century or the beginning of the present. It had been folded to such a size as would allow of its being carried in an ordinary pocket-book, and was in such a fragile condition as to need careful handling.

The subject of charms has always had a certain interest for me, and, indeed, I have edited for the British Archæological Association 'Two Magical Rolls.' The papers will be found in the *Journal* of the Association. The present document seems to me to be worth printing. The transcript is literally exact:—

A Copy of a Letter written by Our Blessed Lord & Saviour Jesus Christ and found Eighteen Miles from Iconiam Sixty three years after our Blessed Saviour Crucifition.

Transmitted from the Holy City by a Converted Jew Faithfuly Translated from the Originall Hebrew Copy now in the possession of the Lady Cuba'ss Family mesopotamia.

This Letter was written by Jesus Christ, and found under a Large Stone buried & Close to foot of the Cross. Upon the Stone was Engraven Blessed is he that shall turn me Over. All People that saw it Prayed to God earnistly, and desired that he would make the writing known unto them and that he might not attempt in vain to turn it Over. In the mean time there Came Out a little Child about Six or Seven Years of Age and turned it Over without assistance to the Admiation of Every Person that was Standing by, it was Carried to the City of Iconiam and there Published by a Person belonging to the Lady Cuba'ss on the Letter was written the Commandments of Jesus Christ signed by the Angel Gabrial Seventy four years after our Saviour's Birth.

A Letter of Jesus Christ's.

Whosoever worketh on the Sabbath day shall be Cursed. I Command you to go to Church and Keep the Lord's day Holy, without doing any manner of work. You shall not Idle spend your Time in Bedecking yourself with Superfluatis of Costly Apparall and vain Dresses for I have Ordained a Day of Rest I whill have that day be Kept Holy that your Sins will be forgiven you, & you shall not Break my Commandments but Observe and Keep them, write them in your hearts and Stedfastly Observe that this was written with my Own Hand and Spoken with my Own mouth, you shall not only go to Church yourself but also send your man Servants & maid Servants and Observe my words and Learn my Commandments. You shall finish your Labour Every Saturday in the Afternoon by Six O Clock at which hour the Preparation of the Sabbath begins. I desire you to fast five fridays in Every year begining with good Friday and Clontiniung the four Fridays Imediatily following in Remembrance of the five Bloody wounds which I Received for all mankind you shall Diligently and Peacably Labour in your Respective Callings where in it hath Pleased God to Call you, you shall Love One Another with brotherly Love and Cause them that are Baptized to Come to Church and Receive the Sacramets Baptism and the Lords Supper and be made members of the Church in so doing. I whill give you a Long Life, and many Blessings, your Land shall Flourish and your Catle, Bring forth Abundance, and I whill give unto many Blessings & Comforts in the Greatest Temptations

and he that doeth to the Contrary shall be unprofitable. I whill also send a hardness of heart upon them till i see them, but Espestly upon the Impenitent and unbeleivers he that hath given to the Poor shall not be unprofitable. Remember to Keep Holy the Sabbath day for the Seventh day have I Taken to Rest myself—and he that hath a Copy of this My Own Letter written with my Own hand and Spoken with my Own Mouth and Keepith it without Publishing it to Others shall not Prosper but he that Publisheth it to Others shall be Blesed of me and tho his sins be in number as the Stars in the Sky and he believes in this he shall be Pardoned and he believeth not in this wrighting and this Commandment I will send my own Plague upon him and Consume both him and his Children and his Cattle and believers shall have a Copy of this Letter wrighten with my hand and Keep it in their houses nothing shall hurt them naither Lightning Pestilence nor Thunder shall do them any harm and if a woman be with Child, and in Labour, and a Copy of this Letter be found about her and She firmly Puts her trust in Me she shall safely be Deliver'd of her Birth, You shall not have aney Didings of me But by the Holy Scripture until the Day of Judgment. All goodness happiness and Prosperity shall be in the house where a Copy of this my Letter shall be found.

I should like to know something about the original of this letter. Is it to be found in a printed form? Is it possible to account for the locality assigned to its discovery, "eighteen miles from Iconiam" (I carefully observe the spelling of the MS.)? And how came the writer to light upon such a very odd name as that of Lady Cubass, whose family lived at mesopotamia (with a little m)? The signature of the Angel Gabriel is a brilliant flight of fancy, but the body of the charm is of the usual clumsy type. I should not be surprised to learn that the original might have been written about the middle of the seventeenth century. W. Sparrow Simpson.

A LETTER FROM GEORGE HICKES TO EDMOND BOHUN.

The following letter from Hickes to Bohun was bound up in a copy of the *London Gazette* belonging to Bohun. It was formerly in the possession of Mr. J. E. Bailey, but I cannot discover that he ever printed it. There were several other letters from Hickes in the same volume, copies of which I hope to send to 'N. & Q.' later. One on the execution of Henry Cornish was printed in the *English Historical Review* for October, 1887.

Nov. 5, 1687.

Dear Sr,—I have been long indebted to you for a very kind letter, wch was very acceptable to me, as all thinges are that come from your hand, and very glad I was after such a long intermission to see you were in good health. I pray God preserve you in it for his churches sake, and all such men, as you are, and raise up more such spirits among us, and grant that we may all wait with dayly prayer, and true Christian patience, and submission for the consolation of Israel, and in the meantime so behave our selves, yt we may put to silence ye ignorance, and malice of our adversaries by liveing lives answerable to the pure primitive, and holy faith, wch we professe. You are happy in liveing in a place where the great number of wise, and good men support one another in difficult times. I am here, as it were alone, where others come to me for comfort, but I have scarse any my selfe to whome I repare for consolation, but to God alone, who can do whatsoever he pleases both in heaven and earth. I hope you continue to fix the occurrences in some privat register, that future ages may not be ignorant of them, and since by the good providence of God this Church hath had as many brave confessors for her in the City, the Camp, and the Court, not to mention the Universities, as perhaps in proportion any church ever had, methinks some bel esprit of her communion should conveigh their Names, and Memorys to posterity, and likewise the names and memorys of those, who succeed them in their places wth the just characters of them both. Pray sr take care, that some body be engaged to performe this particular peice of service for the honour of our church, and the information of ages to come. It is now a matter of no great difficulty, but will be, if it be let alone, and such an history of such a cloud of witnesses for number, and quality that were removed from honble, and Beneficiall places merely upon the score of religion, when their loyalty was acknowledged, will make the church of England venerable to posterity, tho she should be forced to fly into the Wildernesse for some appointed time. Such an history would also inspirit, and encourage the present age, and I should be glad to understand that due care would be taken for the writing thereof.

I suppose by this time you are acquainted wth a portley Gentleman of my acquaintance called Mr Charlett, pray when you see him present my service to him, and be pleased to accept the same from

your most obliged, and humble servant

Greg. Hopt.

[Addressed] For Edmond Bohun Esqre To be leaft wth Mr Walter Ketleby at the Bishops head in St Pauls Churchyard London.

C. H. Firth.

Handel's "Harmonious Blacksmith."—In the churchyard of Whitchurch, Middlesex, there is a tombstone commemorating the above. The stone, which bears in a sunk medallion a laurel wreath, anvil, and hammer, together with a bar of music of Handel's famous piece, has the inscription:—

In Memory of
William Powell
The Harmonious Blacksmith
who was buried 27 February 1780
Aged 78 Years.
He was Parish Clerk During The Time
The Immortal Handel
was organist of this church
Erected by Subscription
May 1868.

Grievous to relate, this inscription perpetuates the monstrous error that Handel was organist of the church. The late Dr. Rimbault has conclusively proved that Handel was not organist of the parish church of Whitchurch, but music-master to the Duke of Chandos's domestic chapel at Canons, close by the church. However, I will not here enter further into that question, but will confine myself to the notice of the blacksmith. His story is well known. One day Handel, whilst walking through Edgware, sought shelter from a

passing shower in a blacksmith's forge, and, from the melodious notes of the blacksmith's song chiming exactly with the strokes of his hammer upon the anvil, composed his famous score 'The Harmonious Blacksmith.'

The anvil and hammer still exist in a private collection, and these when struck give forth the same key-notes as Handel's melody. According to the testimony of Miss Hurst, a former benefactrix to the poor of Whitchurch, Powell was a fine-looking man, nearly six feet in height. He always wore a clean shirt with the collar thrown back on his shoulders, and a red cap on his head. I have recently unearthed from the Harrow School Records the deed of William Powell's apprenticeship as a blacksmith. This shows him as a native of Harrow. The deed is endorsed at the back: "Apprenticeship of William, son of William Powell, of Harrow, to Richard Living, Blacksmith of Edgworth [Edgware], co. Midd., for seven years. Dat. 25 March, 1725."

ETHERT BRAND.

93, Barry Road, Stonebridge Park, N.W.

PARISH OF UFFORD, SUFFOLK.—I have lately had an opportunity of examining the registers of this parish. They begin 1 Elizabeth, 1558, and are quite complete from that date. The baptisms, marriages, and burials are entered, as a rule, as they occurred, though here and there one or two of the rectors seem to have endeavoured to keep them separate by reserving a page for each with their distinct headings. From these registers we are enabled to make a complete list of the rectors of the parish from 1558. The list gives one or two curious results.

John Bloding, ...–1558.
William Fykes, 1558–1568.
Robert Ellenot, 1569–1585.
William Pemberton, B.D., 1585–1599.
Paul Birchbeck, 1599–.....
Samuel Bonser, ...–1621.
Richard Lufkin, 1621–1678.
(Isaac Wells, intruder, 1649–1660.)
Stephen Kimball, 1678–1723.
Jacob Chilton, 1723–1765.
George Jones Palmer, 1765–1803.
Charles Brooke, 1803–1836.
William Pochin Larkin, 1836–1871.
Joseph Moss Rowley, 1871–1891.
Hubert Delaval Astley, 1891–1895.
Herbert Williams, 1895.

During Master Robert Ellenot's cure two clergy, probably his assistants, died :—

Thomas Symondes, buried 13 June, 1574.
Robert Page, buried 20 April, 1585.

Richard Lufkin, it will be seen, held the living for the long period of fifty-seven years. The mandate of his induction bears date 2 June, 1621, and he was buried 23 Sept., 1678, in the one hundred and eleventh year of his age. This venerable divine is said to have performed all the duties of his function to the last, and to have preached the Sunday before his death. During the civil commotions under Charles I. he was plundered of everything he possessed, except one silver spoon which he hid in his sleeve ('The Beauties of England and Wales,' vol. xiv. p. 280).

Stephen Kimball was Master Lufkin's son-in-law, so it will be seen that the ministries of two rectors covered the remarkable period of one hundred and two years (1621–1723). During the eighteenth century the parish only had three rectors, the whole period of their ministry extending for one hundred and twenty-five years (1678–1803); the total result being four rectors (Richard Lufkin, Stephen Kimball, Jacob Chilton, and George Jones Palmer) in one hundred and eighty-two years (1621–1803).

The churchwardens' account books are complete from 1679 to 1828, and afford very interesting information.

JOHN PARKES BUCHANAN.

Union Club, S.W.

THE CALENDAR OF KOREA.—The following letter in the *Times* of 13 Jan. deserves a place in 'N. & Q.':—

SIR,—The native Shanghai newspaper, called the *Shên Pao*, of November 28, contains the following piece of news, important from an Eastern point of view :—

"The Korean Foreign Minister Kim has addressed the following official despatch to the Japanese Chargé d'Affaires in Korea :—

"'On the 9th of the present moon of our calendar I had the honour to receive the commands of his Majesty the King to the effect that recent events had necessitated a change, and that in future the Gregorian calendar would be used. Accordingly the 17th day of the 11th moon of the 504th year of the monarchy would be considered the 1st day of the 1st moon of the 505th year.

"'I have accordingly the honour to inform you officially of the change.'"

In explanation I may inform your readers that the dynasty of Wang, ruling over Koryê (Korai in Japanese, Kos-li in Chinese), fell with the Mongols towards the close of the fourteenth century, and in the year 1392 a high officer named Li Tan was proclaimed King of Chosen (Chao-sien in Chinese). The present King is a descendant of Li Tan, and Chosen, not Koryê, is the official name of the country.

It is noteworthy that the King of Korea has abandoned the style of Wang or "King," which he bore until last year, and has adopted (at least in the present instance) that of Ta-Kün-Chu, the somewhat absurd title invented for "the Queen" in the Treaty of Nanking.

Your obedient servant, SINENSIS.

E. LEATON-BLENKINSOPP.

"AVENER."—Chancing to be dipping into the 'Dict. Nat. Biog.,' vol. xi., I came across, at p. 168, a very interesting account of Francis Negus, from whom the innocent concoction of our boyhood's parties derives its name. It is there stated that "he was appointed Avener and Clerk-Martial to George II. on 20 June, 1727, and Master of His Majesty's Buck-Hounds on 19 July in the same year." Having to plead ignorance of what *avener* meant, I turned up the 'Imperial Dictionary,'

where I found the following, which somewhat staggered me: "*Avener* [Norman French from Latin *avena*, oats]. In feudal laws an officer of the king's table, whose duty was to provide oats." This, of course, is specially gratifying to a Scotchman, as it disproves Dr. Johnson's scandalous definition of oats, "the food of men in Scotland and of horses in England." It should now read, "the food of kings in England and of peasants in Scotland." Another insult to "puir auld Scotland" is now avenged. J. B. Fleming.

["*Avener*, a chief officer of the stable, who had charge of the provender for horses" ('N. E. D.') This disposes of Mr. Fleming's comforting theory. While on the subject, we may as well refute the general error that Johnson gave a definition of oats such as Mr. Fleming quotes. The first edition is before us. What Johnson says under "Oats" is, "A grain, which in England is generally given to horses, but in Scotland supports the people."]

Surname: Handsomebody.—In the *Daily Telegraph* of 5 Jan. is given a list of the men who had been engaged, under the leadership of Dr. Jameson, in the raid within the limits of the Transvaal Republic. Among them occurs William Harry Handsomebody. I have for many years been a student of surnames, but have never come across Handsomebody before. If it be a genuine English patronymic, it must, I think, have been evolved in recent days. It may, however, be a translation, more or less exact, of some foreign name, or, as is also quite possible, it may turn out to be a blundered rendering of something quite different. Telegraph clerks, like printers, have an aversion for what they cannot understand, and often turn right into wrong in their endeavours to make sense out of names of persons and places which are beyond their comprehension. As examples of the exercise of the speculative faculty the changes brought about by them are sometimes by no means devoid of interest, as illustrating one of the ways in which the untrained imagination is wont to disport itself. There are, however, not a few of us who have laid to heart St. Augustine's maxim, "Verum mihi videtur esse id quod est," and among such these amusing pranks are apt to cause irritation. Edward Peacock.

'Dictionary of National Biography.'—Having occasion to refer to this well-known work to-day, I find no mention therein of Andrew Coventry, first Professor of Agriculture at Edinburgh University; the brothers Colling, famous stock-breeders; Bates, founder of the "Duchess" line of shorthorns; Elkington, to whom we owe the system of drainage so named; P. Lawson, the seedsman to whom we owe the introduction of alsike clover and other farm plants; or H. M. Jenkins, who was Secretary of the Royal Agricultural Society. I hope in the volumes yet to appear those who have made this country the first in the world in all that pertains to practical agriculture and stock-breeding will receive a little more attention than has been bestowed in the past. I hope, also, that so great stress will not be laid on literary performances as seems to be the case at present. For example, compare the notices of W. McCombie, of Tillyfour, the founder of the present type of the Aberdeen-Angus breed, so famous now as beef-producers, with that of T. C. Morton, an agricultural journalist and writer. The former gets about three inches, the latter seven. This is out of all proportion when compared with the intrinsic value of the benefits conferred by them on progressive agriculture.

The names I give will serve as an illustration of the omissions in this work; but I could give a rather long list of pioneers, adepts, and authorities on agriculture and stock-breeding who deserve a place in a dictionary of national biography and have been overlooked.

R. Hedger Wallace.

The Lawn, Oval Road, Regent's Park, N.W.

Books Illustrated by their Authors.—In his 'Iconography of Don Quixote,' just issued by the Bibliographical Society, Mr. H. S. Ashbee says that: "To have thoroughly satisfactory illustrations.....the author must illustrate his own work," which "presupposes an author talented in the same measure with both pen and pencil, a contingency rarely, if ever, met with." "Thackeray's illustrations of his own works—to cite a single example—are not, I believe, considered equal to his writing."

Well, now, it seems to me that we have, by a fortunate accident, got just the above "contingency" in Mr. George Du Maurier and 'Trilby.' But though I have not to question the talent of the drawing, I want to ask if the artist has adhered to the fashions of the "early fifties," the period in which his story commences. It appears to me he has not, from recollection and from the volumes of *Punch* I have referred to, the readiest way I know of getting at the fashions of the day.

Ralph Thomas.

Shakspeare's 'Richard III.'—In preparing an edition of this play I have collected certain words, phrases, and passages, in which, so far as I have been able to ascertain, points have been missed or allusions overlooked. It is, of course, probable that some, possible that all, of them have been noted and dealt with before. In any case, I shall be grateful for criticism or information.

I offer, as the first instance, the word *wrens*, in I. iii. 71 (Globe text), which is contemptuously applied by Gloucester to the Woodvilles. "The world," says he, "is grown so bad, that wrens make prey where eagles dare not perch." The allusion contained in this metaphorical use of "wrens" seems to be fourfold. Gloucester scornfully selects

the smallest bird he can think of with which to compare the upstart Woodvilles: "The poor wren, the most diminutive of birds," as Lady Macduff says in 'Macbeth.' Again, the Woodville family was numerous; and as many of its members were ennobled and enriched in consequence of Edward IV.'s marriage with Dame Elizabeth Grey, the size of the family would become a prominent fact in the eyes of those who were jealous of its rise. There appears, then, to be a further reference to the number of the wren's progeny, which was proverbially large: "Although he 's little, his family 's great," runs the doggerel sung by the Irish wren-hunters on St. Stephen's Day. May there not also be an allusion to the old superstition that the wren was an unholy bird? Whether the origin of this belief as given in Brand (iii. 195, Bohn's edition) is to be accepted or not, there can be little doubt as to its existence. Finally, according to the legend, it was by a trick that the wren became king of the birds; and, according to the old nobility, it was by a trick—namely by sorcery—that Edward IV. had been beguiled into his union with Elizabeth Grey, to which event the Woodvilles owed their aggrandizement.

Francis Pierrepont Barnard.

St. Mary's Abbey, Windermere.

The Font of Harrow Church.—In the *Queen* of 8 February is a notice of 'The Architectural History of Harrow Church, derived from a Study of the Building,' by Samuel Gardner. It is illustrated by some kind of photogravure process, and gives, among other things, a good representation of an impressive-looking font, which I hope I am not wrong in identifying with that figured at p. 79 of Hone's 'Table Book.' It then stood in a walled nook of a lady's garden, its place in the church having been filled by what my authority termed a "marble wash-hand-basin-stand-looking thing, inscribed with the names of the churchwardens during whose reign venality or stupidity effected the removal of its predecessor." Enlightened opinion this, for 1827!

St. Swithin.

Epitaph.—The other day I copied the following quaint inscription from a tombstone in Ackworth Churchyard:—

To the memory of
Hannah Camplin wife of
Joseph Camplin of this parish
died August 18th 1837
Aged 28 years.
Her manners mild, her temper such,
Her language good and not too much.

H. G. Griffinhoofe.

John Keats's School at Enfield.—In the *Illustrated London News* for 15 Feb. (p. 210) is a letter from Mary Cowden Clarke (*née* Novello), dated from Villa Novella, Genoa, with some reminiscences of Keats and an illustration from a photograph of a sketch by Mario Gigliucci, Charles Cowden Clarke's nephew, of the house at Enfield where Keats and Clarke went to school. The sketch, which is dated 26 March, 1876, is taken partly from an engraving in the *Illustrated London News*, 3 March, 1849, and partly from particulars supplied by Clarke. It is not generally known that the house which was pulled down by the Great Northern Railway Company for the purpose of erecting their Enfield Station was formerly the residence of Isaac D'Israeli. A portion of the front of the house is preserved in South Kensington Museum, and there is a measured drawing of it by Mr. Thomas Batterbury in the Architectural Association Sketch-book. The house was a good example of what Barham, in the 'Ingoldsby Legends,' calls—

a house built on the plan
Of a gentleman's house of the reign of Queen Anne,

and it is a pity it could not have been preserved.

John Hebb.

Willesden Green.

English Reflective Verbs.—Several verbs introduced into English from French were originally used as reflective or reflexive, but that form has been dropped. The revisers of the translation of the Bible have, however, in some cases reversed this process and restored the reflective form. Thus, in Matt. xxi. 29 and 32, we have "repented himself" and "repented themselves," instead of simply "repented," as in the Authorized Version and in Tyndale.

Another word is "endeavour," which is rather adapted from the French than taken directly from it. It is not of frequent use in the Authorized Version and still less in the Revised, which has substituted another expression in several (Acts xvi. 10, 2 Pet. i. 15) of the few places in which it occurs in the A.V. (It is somewhat remarkable, by the way, that Cruden, in his 'Concordance,' gives a reference to the word in 2 Cor. v. 9, although the A.V. has "labour" and only the Rheims "endeavour.") But the earlier use of the verb "endeavour" was in a reflective form; and so it is found in two places in the Book of Common Prayer, *i. e.*, in the Collect for the second Sunday after Easter, "daily endeavour ourselves to follow" (an incautious reader is apt to emphasize the "ourselves"), and in the Confirmation Office, "endeavour themselves faithfully to observe....." The sense of the word is, of course, to consider an object as a "devoir" or "duty," and it is creditable to the English language that this should be synonymous with striving to achieve such an object.

W. T. Lynn.

Blackheath.

Sale of Pictures.—On looking through some early catalogues, I find a curious incident recorded at Earl Waldegrave's sale, 19 Nov., 1763, by Mr. Prestage, auctioneer. Seventeen important old

master pictures were purchased by a Mr. Brown, at good prices, the highest being 483*l*. At the bottom of the page is the following note: "All those pictures bought by Mr. Brown, who was mad, and for which he coud not pay, were put up again to sale and sold for 600*l*. less than at first." Other purchasers at this sale were Horace Walpole, Dr. Chauncy, Lord Rockingham, Dr. Hunter, Lord Ashburton, Lord Grosvenor, and Lord Pomfret.

ALGERNON GRAVES.

6, Pall Mall.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"ARKLE."—We are informed that in West Yorkshire the phrase "Arkle thee" is used, meaning "Get ready, make a start." This *arkle* seems to be identical with the South Cheshire *aikle*, meaning to put on clothes. Is the word known in any form outside West Yorkshire and South Cheshire? THE EDITOR OF THE 'ENGLISH DIALECT DICTIONARY.'

PORTRAIT OF STAFF-SURGEON W. W. WYNNE.—Having a portrait by Opie of Staff-Surgeon W. W. Wynne, who was with Lord Wellington during the Peninsular War, also a number of letters, private and official, from headquarters, I should be glad to know who his present representatives are. W. B.

Jemtree Farm, Boughton Aluph.

JAMES SMITH.—Could readers of 'N. & Q.' give me particulars about James Smith, an outlaw, who lived during the reign of George III.? There was a James Smith, gunsmith, of Corbals, Glasgow, outlawed 1793 (see Howard's 'State Trials'). Could this be the man; or was there another outlaw of the same name? E. M. S.

Christchurch, New Zealand.

AUTHOR OF PLAY WANTED.—In Strutt's 'Pastimes,' 1845, p. 272, a play of the time of Elizabeth is referred to, entitled 'The Longer thou Livest the more Fool thou art.' Who wrote this cumbrously named play? JAMES HOOPER.

Norwich.

[This is by W. Wager, who also wrote "'Tis good Sleeping in a Whole Skin,' a comedy destroyed by Warburton's cook. The play you mention is printed in 4to., no date. Another play by Wager, 'The Cruel Debtor,' Mr. Fleay supposes may be the Shylock story. No particulars are preserved concerning Wager.]

SUBMARINE TELEGRAPHY.—Could any of your readers inform me of a work, other than the following, which deals with the history, and not only the technical part, of submarine telegraphy? The books I have consulted are Münschendorf, Weiller, and Willoughby Smith. There must, surely, have been some pamphlet or articles written upon the work carried on since these books were issued, but I cannot trace them. The only way to acquire any information would seem to be a laborious search through the *Times* for the last ten years or so. Mr. Smith's book is dated 1891, but the information given is not brought up to date.

J. H. J.

LEWKNOR.—Can any of your readers give me some information about Samuel Lewknor, who was M.P. for Bishop's Castle, 1603–11? His fellow member of Parliament was William Twinehoe, who was also elected for Midhurst, a place associated with the Lewknors. I cannot trace Samuel Lewknor, M.P., in the family pedigree.

HENRY T. WEYMAN.

Ludlow.

GRIMSBY CASTLE, BERKSHIRE.—Between Wellhouse and Hermitage, near Newbury, Berks, there are remains of an old castle known as Grimsby Castle. Can any reader of 'N. & Q.' tell me what this place was, and who lived there? ALBERT SPICER.

'THE SCHOOL FOR SCANDAL.'—Who are the Granby and Devon mentioned in Sheridan's 'Portrait,' addressed to Mrs. Crewe, which accompanied this play? Who wrote the music for the song in Act III. sc. iii.? C. S. B.

Vanderbilt University, Nashville, Tenn.

ADOLPHUS FAMILY.—I should be glad of the names, matches, and issue of the brothers (and sisters, if any) of John Adolphus, barrister, historian, and F.S.A., who died in 1845. Mrs. Henderson, in her 'Recollections of the.....late John Adolphus,' mentions two of her father's brothers, but not their names. G. W. WRIGLEY.

68, Southborough Road, South Hackney.

PORTRAIT OF MARY, QUEEN OF SCOTS.—Is anything known of a portrait of Mary, Queen of Scots, painted in France, and sent thence to her mother in Scotland? By whom was it painted; and how is the queen represented? E. G.

THOMAS BREWER.—Will some correspondent kindly send me particulars—artist's name, &c.—respecting a portrait painting of Thomas Brewer, who died when Principal of Thavies Inn, and was buried in Abbots Langley churchyard, 19 Nov., 1691? The painting in question was left me by an old and valued friend and connexion by marriage through the Brewer family. The size of the painting is forty-two inches by thirty-three. It represents a fine, handsome-looking man, past middle age, fair, slightly grizzled hair, dark brown eyes, good nose, not distinctly Roman, a slight frown close to the eyebrows, slight fair or grizzled moustache and imperial, wearing black robe or gown

and white linen collar and cuffs, holding in one hand a pair of long gloves, and in the other a manuscript or roll of parchment.

H. C. Finch.

"Malingering."—The *Lancet* has recently reported the following curious case. In Nasington, a village in Northamptonshire, such a number of children were kept from school, because of a rash on their bodies, that the medical officer of health for the district was asked to examine them. His report showed that the whole affair was a case of malingering. The children, about twenty-five in number, were suffering from no real disease, but in order to stay away from school they had rubbed their hands and arms with the juice of the plant called patty spurge. The result of this was that a vesicular eruption appeared, which in most of the cases resembled a herpetic eruption, but in some there were blisters as large as half-a-crown. I should be glad to receive information as to the origin and meaning of the word *malingering*. Chambaud's 'Dict.' gives, under "Malingre" "(Dont les forces et la santé diminuent, qui a peine à recouvrer ses forces), peaking, poor, sickly, puling." The 'Dict. de l'Acad.' (1818) gives *malè æger*, with a similar explanation; but no idea is given of a feigned or self-inflicted malady.

C. Tomlinson.

[Cotgrave has "*Malingre*, sore, scabby, ugly, loathsome." See also 'Century Dict.']

"Catching the Speaker's Eye."—When was the phrase "to catch the Speaker's eye" first used? I find it in Praed's 'Legend of the Teufel-haus' (1830?):—

> Into the wood Sir Rudolph went:
> Not with more joy the schoolboys run
> To the gay green fields, when their is task done;
> Not with more haste the members fly,
> When Hume has caught the Speaker's eye.

But I should be glad of earlier references.

Politician.

Newcastle Stones.—In an old cash-book of a merchant at Lynn Regis I come across the following item:—

> "1719, Sept. 12, to 2 dozen polished Newcastle stones, 1*l.* 12*s.* 0*d.*"

There are more entries to the same effect. What are Newcastle stones?

Wm. Graham F. Pigott.

Abington Pigotts.

Charles Cavendish Greville.—Can any one inform me if the author of the 'Greville Memoirs' was ever married? Burke and Foster say he died unmarried in 1865; but, according to Lodge's 'Peerage' (1867), he married on 27 Jan., 1849, the widow of Mr. Edward Baring. The 'Dict. Nat. Biog.' is silent on the subject; and, curiously enough, a long entry in Greville's journal, on the day following the alleged marriage, makes no reference to any such event. It was early in 1849 that Greville changed his residence from Grosvenor Place to Bruton Street, where he lived until his death. But there is no internal evidence from his diaries that this change was owing to his marriage, or, indeed, that he was ever married at all.

Oswald Hunter Blair, O.S.B.

Fort Augustus, N.B.

Dover: Smith's Folly.—Barrow, in his 'Life of Admiral Sir Sidney Smith,' says that his father, Capt. J. Smith of the Guards, after quitting the service in disgust, "passed the greater portion of his life at that extraordinary building or boat-house at Dover, long known as Smith's Folly." Where can I find a description or picture of "Smith's Folly"? In what part of Dover did it stand? When did it disappear? A. H. A.

Sir Robert Jenkinson, *temp.* James I.—Who was he? He married, in 1598, Margaret Carleill, of Hampton, Middlesex, widow of Lawrence Carleill, late of London, skinner (*v.* Bishop of London's Reg.). When did he die? His widow is rated for property at Fulham from 1625 to 1632.

Chas. Jas. Feret.

49, Edith Road, West Kensington.

Missing Proverb.—Where is the Latin proverb "Melius claudus in via quam cursor praeter viam" to be found? Is there any full collection published before 1600 of Latin proverbs besides Erasmus's 'Adagia'? P. S.

Gilt-edged Writing-paper.—When, where, and by whom was this elegant luxury introduced? I am away from books of reference, so should much value a fuller answer than is naturally the due of such a question. Q. V.

Florence.

"Driving a coach and six through an Act of Parliament."—This phrase occurs in the 'Memoirs of Ireland,' published anonymously in 1716, but commonly attributed to Oldmixon. In speaking of Stephen Rice (p. 53), who was made Chief Baron of the Irish Exchequer by James II. in 1686, and was removed by William III. in 1690, Oldmixon says, "He distinguished himself by his Inveteracy against the Protestant interest and the Settlement of Ireland, having been often heard to say, before he was judge, 'That he would drive a Coach and Six Horses through the Act of Settlement.'" This date (*circa* 1685) is at least a century earlier than the date popularly assigned to the origin of the phrase. I shall be glad if any of your correspondents can give an instance of the earlier occurrence of the phrase. If not, it would seem that Chief Baron Rice is entitled to the credit of its invention. A. F. Pollard.

Pulse Glasses.—I should gratefully appreciate the favour of information as to when the so-called

pulse glass was first introduced, and by whom invented. In Erasmus Darwin's 'Botanic Garden,' fourth edition, 1799, this plaything is mentioned. Are there any earlier allusions to this toy? I presume that the pulse glass means a "driving" glass, and that it has nothing to do with the physiological pulse. A common form of pulse glass consists of a glass tube a few inches long, terminating at each extremity by a closed bulb at right angles to the tube. The whole is partially filled with plain or coloured alcohol, ether, water, &c. The supernatant vapour is expelled by boiling, and the opening hermetically sealed by a blow-pipe. By grasping one of the bulbs, the hand's heat causes the distension of the enclosed vapour, which bubbles through, and pushes or pulses the fluids into the opposite end.

J. Lawrence-Hamilton, M.R.C.S.

30, Sussex Square, Brighton.

Berry, the Genealogist.—Into whose hands fell the papers, manuscripts, and books of the late William Berry, author of the 'Cyclopædia of Heraldry' and numerous printed pedigrees of Southern English county families? J. G. C.

Swans.—Is there any correct term for the female swan, other than hen-bird?

C. E. Gildersome-Dickinson.

Eden Bridge.

Story Wanted.—I quote the following passage from the late Kenelm Henry Digby's 'Mores Catholici,' for the purpose of inquiring for a story identical in its main features with this one, relating to an English noble and the inhabitants of a religious house which he had founded and endowed. I met with it several years ago; but not having made any note thereof, have unhappily found myself unable to refer to it when wanted:—

"When the fleet of French paladins, under Philip Augustus, bound for Palestine, encountered the dreadful storm in the Straits of Messina, after the horses and provisions had been thrown overboard, the wind and thunder seeming to grow more terrible, all hopes of safety were beginning to vanish; but after midnight the king consoled the men, saying, 'Cease your fears; already the brethren of Clairvaux are risen to matins. The saints, who do not forget us, are reciting their holy service in honour of Christ. Their prayers will deliver us from this great peril.' As he spoke the tumult of the atmosphere subsided, the fury of the wind was appeased, the moon and stars again appeared, and the sea grew calm."

The reference appended to the above is "Philipeid-Guillaume le Breton, Cant. iv." According to the English story, if I remember aright, the winds poured down their fury on the sea somewhere between England and France. The edition of 'Mores Catholici' which I use is the reprint of 1847. The passage occurs in vol. iii. p. 316.

Edward Peacock.

Dunstan House, Kirton-in-Lindsey.

Replies.

"MAUNDER."

(8th S. ix. 146.)

I think this word is easily explained, if we only take the obvious precaution not to mix it up with words with which it has nothing to do. The old system was to introduce all possible confusion by suggesting connexions between unrelated words. In this case we have actually to encounter suggestions to confuse four different sources, viz., A.-S. *mand*, a basket; Lat. *mandare*, to command; Lat. *mendicare*, to beg; and the Gk. *meander*, to wander about!

It was once a favourite paradox to derive *Maundy* Thursday from *maund*, a basket; however, we now know that Maundy Thursday is really *dies mandati*, and that *maundy* represents O. Fr. *mandé*, a command. This gets rid of Maundy Thursday.

Next, it may be confidently said that the Gk. *meander* has nothing to do with it, as the phonology shows; we might as well derive *laundress* from the Gk. *Leander*, on the plea that this famous hero was in the habit of swimming about to keep himself clean. This is no unfair parody of the desperate pleas that are constantly being used in "etymology."

As to *maund*, a basket, it is an Anglo-French pronunciation of the A.-S. *mand*; we can be tolerably sure there has been A.-F. influence whenever we see the collocation of letters *aun* in a word of English or Latin origin.

The best articles on *maund* and *maunder* are in Nares's 'Glossary.' He gives: "*Maund*, to beg, perhaps originally with a basket (!) to receive victuals or other gifts"; and then quotes from Ben Jonson's 'Staple of News,' Act II., to show that "to maund upon the pad" meant to beg on the highway; see "Pad (2)" in my dictionary.

Then he gives: "*Maunder*, to mutter; supposed by Dr. Johnson to be from *maudire*, French." Wrong, of course; and Dr. Johnson took it from Bailey; and Bailey coolly misspells it *maundire*, to bolster up this bad guess. That is just how these things are done; and an innocent public believes it all.

Then Nares shows that *maunder* means to beg (Beaumont and Fletcher, as already quoted); also that *maunder* means a beggar ('Old Plays'); also that *maunderer* means the same ('Old Plays'); and *maundering* means wandering (Taylor).

No attempt is made to correlate or to parse these words, nor to account for the suffixes. In fact, the notion for accounting for suffixes is very modern indeed.

But it is easy. The form *maunderer* gives the clue at once. The order of things is clearly this: (1) *maund*, v., to beg; (2) *maunder*, s., a beggar;

(3) *maunder*, v., to act as a beggar, to wander, to mumble; (4) *maunderer*, s., one who acts as a beggar. It is all quite clear.

The etymology is got at by help of the known confusion between F. *-en* and F. *-an*. *Maund* is an English (originally Norman) variant of *mand*, and *mand* is confused with *mend*. Cf. Chaucer's *manace* for *menace*; and see "Commend" in the 'New Eng. Dict.'

The source is well given by Cotgrave: "*Mendier*, to beg, to crave an alms, to goe from door to door." It is extraordinary that Jamieson could not detect the connexion between begging from door to door (like the *mendicant* friars), and wandering about. The derivation of *mendier* is obvious, viz., from Lat. *mendicare*. Cf. French *mendiant*, a beggar (Cotgrave), and the curious form *mendinant* in Chaucer.

The form *maund* seems to have been influenced by the M.E. *demaunden*, often used in the simple sense of "ask." WALTER W. SKEAT.

Surely this word is simply the Norman French form of *mandare*, which in the Romance languages generally has taken the sense of to beg or ask; *cf.* *demander* Fr., *domandare* Ital. It seems not unlikely that the meaning of *mander* may have been influenced by that of *mendier* (*mendicare*), and the meaning of the word was certainly in the sixteenth century "to beg." The meaning of *maundering*, then, was originally to go idly round begging. The word actually occurs in Norman French in the 'Chronicle of Pierre de Langtoft,' p. 270; Toynbee, 'Specimens of Old French.'

HERBERT A. STRONG.

Liverpool Univ. College.

MR. LYNN says, "The verb *to maunder*, in the sense of begging or whining, is quite obsolete, though often used to indicate wandering aimlessly, either in walking or speaking." He may care to know that *maundering*, in the second sense which he mentions, is so common in these parts, that I should never be surprised to hear it in conversation. At the moment there is on my table a volume for review, and inside it there is a slip with pencilled jottings prepared as a guide for the coming article. References are made on the slip under such headings as "printers' errors," "inefficient criticism," "mistakes in point of fact," &c., and, curiously enough, quite a long list is denominated *maundering*. It is not a word that I should ever think of using for a literary purpose, and I am not at the moment aware of having used it even privately before; but my author has the gift of talking at large with very pragmatical self-sufficiency, and I have noted a considerable number of his divagations under this expressive term. "Thus continued the antiquary to *maunder*," is a capital illustration of the usage ('Antiquary,' chap. xxii.). Perhaps the derivation from *meander* is preferable to that from Fr. *maudire*, "to use bad language," given in some dictionaries. THOMAS BAYNE.

Helensburgh, N.B.

Neither *maund*, a basket, nor *maunder*, to whine or grumble, is obsolete; both are still in common use in South Notts and Leicestershire, at any rate. The former is used only, however, of a particular kind of basket, used for carrying butter to market. The basket is nearly square in shape, and has two lids, opening from the middle part, where the handle is; and it is called the "butter mawn" (=*mand*). *Maunder* is usually heard in such sentences as, "What are you maundering at?"—where *at*=about. C. C. B.

A Northumbrian will say, "He's a maundering old fool," when the man of whom he is speaking strings words together in a senseless sort of way somewhat akin to *maudling*. What the Northumbrian use has to do with *maund*=a basket, I wot not; it may be connected with whine and beg, however. R. B.

South Shields.

FREEMASONRY: ALBERT PIKE (8th S. ix. 147).—Albert Pike, poet, journalist, and Freemason, was born at Boston, Mass., in 1809. Educated at Harvard College, he became a schoolmaster, teaching successively at Newburyport and at Fairhaven, Mass. About 1831 he commenced a wandering life, travelling extensively through the South and West, and settling afterwards in Arkansas, where he joined the staff of the *Arkansas Advocate*, which became his property in 1834. Afterwards he served as a captain in the Arkansas Cavalry in the Mexican War. Other particulars of his life and a list of his writings may be found in Allibone's 'Critical Dictionary of British and American Authors.' This public library possesses the following Masonic work, issued by him, not often to be now met with:—

"Ad Universi Terrarum Orbis summi Architecti gloriam. The true secret Institutes and Bases of Ancient Free and Associated Masons, and the Grand Constitutions of the Ancient-Accepted Rite of the Year 1786. Published by authority of the Supreme Council for England and Wales, and Dependencies of the British Crown. Translated from the Latin by Ill. Bro. Albert Pike, 33°. [Lond.] 1859. 16mo."

The text is in Latin and English on opposite pages.

HENRY T. FOLKARD.

Wigan Public Library.

Albert Pike was born at Boston, Mass., on 29 December, 1809. He entered Harvard College in 1827, but did not remain to graduate. He, however, received an honorary degree in after life. In 1831 Pike visited the great West and came into close contact with the Choctaws (Indians), whose language he acquired. Settling in Arkansas in 1833, he obtained a licence to practise law, and

in 1849 Pike was admitted to the Bar of the Supreme Court of the United States. Through his intimate knowledge of the Indian language he became attorney for the Choctaw Indians, and conducted their case *v.* the Government in respect to the Mississippi claim. At the outbreak of the civil war he was appointed a brigadier-general, and organized several bodies of Indians, with whom he fought on the Confederate side. After the war he resumed his practice, and devoted his time to the study of Oriental literature.

His connexion with Freemasonry dated from the year 1850, and his influence on the craft in the United States was from the first universally acknowledged. General Pike died 2 April, 1891, memorial services being held in lodges of sorrow all over the United States.

A very detailed account of the masonic work done by General Pike together with his biography may be found in vol. iv. of the *Transactions* of the Quatuor Coronati Lodge, London, 1891, by R. F. Gould. Edward Conder, Jun.

Terry Bank, Kirkby Lonsdale.

Shortly after the death of this distinguished American Freemason a long obituary notice appeared in the *Transactions* of Lodge No. 2076, from the pen of that learned Masonic writer Bro. Robert Freke Gould ('Ars Quatuor Coronatorum,' vol. iv. part ii. pp. 116, *et seq.*), from which, in reply to F. A. P., I have made the following notes. Albert Pike was born at Boston, Massachusetts, 20 Dec., 1809, entered Harvard in 1826, and proceeded M.A.; is said after leaving the University to have gone to sea, but this is uncertain. In 1831 he settled at Little Piney River, Arkansas, when he became a schoolmaster, writing occasional political articles of a Whig type under the *nom de plume* "Casca," and shortly after he went to Little Rock as an assistant editor of the *Advocate*. Here in 1834 he married, and then he practised law, having obtained a licence from Judge Lacy. In 1839 he contributed eight poems, 'Hymns to the Gods,' to *Blackwood's*, which won from Christopher North (Tennyson's "Crusty Christopher") the eulogium, "His massive genius marked him out to be a poet of the Titans." In 1846 he raised a troop of cavalry for service in the Mexican war; in 1849 he was admitted to the bar of the Supreme Court of the United States, and in that capacity he successfully advocated the claims of the Choctaw Indians for compensation from the Government. During the American Civil War he became a Confederate commissioner, was appointed a brigadier general in command of the Indian levies, fought at Pea Ridge and Elkhorn. After the war he resided for some time at Memphis, in Tennessee, where he edited the *Appeal*. In 1868 he removed to New Orleans, shortly after to Washington, and in 1880 he gave up the practice of law. As a Freemason he was initiated into the craft in 1850, but he soon became a member of the Ancient and Accepted Scottish Rite of Thirty-three Degrees, which from the moment of his entry to the day of his death enlisted all his Masonic sympathies, and in 1859 he was elected Grand Commander *ad vitam* of the Rite, which office he held till within a few days of his death, which took place at the Holy House of the Temple at Washington, the official home of the governing body of the Rite, in the early morning of 2 April, 1891. The great work of his life was the rearrangement of the degrees and the revision and correction of the ritual of the Ancient and Accepted Scottish Rite, of which it has been well said:—

"But for his labours, it would probably have been a mere system of tame forms and ceremonies, of which those engaged in them could not have seen the meaning. He has made it a system of philosophy worthy of the study of the ablest men the world over."—Drummond.

"It is as a Mason he is best known to the Craft. To the world at large he was quite as well known as a lawyer of transcendent ability; as a poet of great renown and as a gentleman of the old school, who would have attained the highest rank in any department of life to which he might have devoted his great talents."—Parvin.

Fred. C. Frost, F.S.I.

Teignmouth.

Charles Selby (8th S. ix. 187) was constantly before the London public as a character actor and prolific playwright for more than thirty years. Those who may be curious about his early career will find many notices of him, both as actor and author, in *Figaro in London*, where his shortcomings on the boards are good-humouredly contrasted by Gilbert à Beckett with his steam power of producing novelties at an alarming pace. After an apprenticeship at the minor theatres, Selby, in company with his wife, was engaged by Macready for Drury Lane, 1841–2, and was subsequently at the Adelphi and Haymarket, and finally again at Drury Lane under Falconer's management. Of original characters of prominence sustained by Selby with more or less merit may be noted Connor O'Kennedy, 'Green Bushes,' a part quite out of his line; Chenille, Audley, and Jubilee, in Douglas Jerrold's 'Prisoner of War,' 'Catspaw,' and 'Retired from Business,' respectively; and the Duke of Cumberland, 'Two Loves and a Life,' by Tom Taylor and Charles Reade. With a good stage presence and above the middle height, Selby was an actor essentially useful and responsible, but an odd cast of countenance with a quaint quasi-comic twist in it interfered in a great measure with a correct personification of such characters as demanded a solemn severity of feature and dignity of deportment. His stage virtues were rather of assumption than realization, and he possessed an unvarying self-consciousness that imposed upon himself rather than his audience. As was the custom of the day, Selby, like other dramatic cooks, took his dishes, hot and full flavoured, straight

from the French kitchen, adding the English pepper and salt for the public palate; his pen, though rough, was always ready and at the disposal of managers in difficulties; he once produced three pieces in a fortnight; and he held his own with such experienced caterers as Leman Rede, Bayle Bernard, Stirling Coyne, Haynes Bayly, Charles Dance, John Oxenford, and others. One of his earliest burlettas, 'The Unfinished Gentleman,' oddly enough reputed original, played at the Adelphi, by Frederick Yates, John Reeve, and Mrs. Keeley, was a genuine success in its way. His most ambitious literary flight was a comic novel, entitled 'Maximums and Specimens of William Muggins,' illustrated by Onwyn, and published in 1846; the fun, such as it is, is overdrawn, and the style now caviare to the general. Of more than seventy pieces with which Selby is credited on the list of the old Dramatic Authors' Society, of which he was an active and prominent member, the most notable are 'The Marble Heart,' 'The Mysterious Stranger,' 'Robert Macaire,' 'Paris and Pleasure,' and 'The Heiress of Bruges,' all from the French; while 'Boots at the Swan,' 'Taming a Tartar,' and 'Catching an Heiress,' may be said to be alive at the present day. Selby's humour had the luck to be interpreted by such public favourites as Yates, Wright, Mitchell and Compton, Mrs. Keeley, Mrs. Nisbett, Mrs. Waylett, and others. Charles Selby died at his house 17, Henrietta Street, Covent Garden, after a short illness, 21 March, 1863, aged sixty-two. His wife, in her time a very capable actress, who latterly devoted herself to the instruction of young ladies in the dramatic art, outlived her husband just ten years.

ROBERT WALTERS.

Ware Priory.

He was the original Mr. Chester in 'Barnaby Rudge,' and his wife played Mrs. Rudge. Miss Fortescue played Barnaby at the Lyceum. He lived at King Street, Covent Garden, at that date.

A. C. H.

ARMS OF THE SEE OF CANTERBURY (8th S. viii. 128, 169, 232, 293, 450, 490; ix. 29, 131).—Let me thank MR. HARTWELL D. GRISSELL for his reference to the tract of Vespasiani, which is not unknown to me. Was it not MR. GRISSELL himself who helped me to buy it when I was last in Rome? At all events, there are many kind actions of his, in the Eternal City and elsewhere, that I look back upon with gratitude.

Since last writing to 'N. & Q.' I have found, while searching among my papers with another object, the armorial book-plate of Cardinal Vaughan. I did not know that I had it; nor does the finding of it bring back to my recollection how or when it came into my possession. But it destroys the theory that Cardinal Vaughan has assumed a "liturgical pall," a "pall proper," as part of his arms. The pall is fringed, and shows four crosses pattée fitchy (which we have been told are all wrong), precisely as we now see in the every-day arms of Canterbury. I have shown the book-plate to several of my colleagues in the Society of Antiquaries versed in heraldry, and I have asked them whose arms they may be. They have all replied, "The arms of an Archbishop of Canterbury." Further, in the corners of the book-plate are four other shields impaled with Canterbury: Christchurch, Canterbury; York; St. Edmund of Abingdon; and St. Thomas of Canterbury. The pall in each of these four shields is fringed and shows four crosses pattée fitchy. The book-plate bears the names of its designers, Mr. Everard Green, F.S.A., and Mr. Walters, F.S.A., both well-known members of the Roman Catholic communion. Their design can certainly be highly praised from the artistic point of view, whatever we may think of its subject. It may be noted also that the date is given in the right-hand corner, and it is 1892. Now the *decretum* of the Propaganda allowing Cardinal Vaughan to assume the arms of Canterbury is dated 30 June, 1894. So that the arms of Canterbury must have been taken when there was not even the authority, worthless to an Englishman, of the Sacred Congregation at Rome.

We are told that this is "a purely mundane matter." Be it so. Let us treat it from a purely mundane point of view. According to the laws and customs of England, the Archbishop of Canterbury, whether recognized by the authorities of the see of Rome or not, is a great officer of state in this kingdom. Readers of 'N. & Q.' do not need to be reminded that, after the royal family, he is the first subject in the land, one of the chief counsellors of the Crown. Is it the part of a loyal citizen to assume the ensigns of a great dignitary of the state, the first peer of the realm? One can imagine something of the measures which the lawyers would take if any one, on foreign authority, assumed the distinctive marks or badges of the Lord Chancellor. He, like the Archbishop of Canterbury, stands on the steps of the throne, and is the third person, after the archbishop, in the kingdom.

It is perhaps to be regretted that any matters of a personal nature should be imported into a discussion of this kind; for then the argument tends to pass into a lower plane, and to become involved in recrimination and the exchange of *tu quoque*. Were the contention proved that Dr. Benson's paternal coat has no authority from the Heralds' College, it would not justify one jot the assumption by Cardinal Vaughan of the arms of the Primate of All England. To use familiar speech, two blacks do not make a white. Further, I think that if some inquiries (which need not be very deep) were made in Queen Victoria Street, among

the records of twenty years ago, some testimony might yet be found to the paternal coat said to be devoid of "authority from the officers of arms."

J. Wickham Legg.

47, Green Street, W.

When Mr. Angus, by quotation of historical evidence and not his private opinion, is able to disprove two other statements of mine: (1) that "there has been no break in the historical continuity of the Church of England, or (2) of the succession of Archbishops of Canterbury from the earliest times," he may then fairly accuse me of begging the question, but not until.

Meanwhile I am not going to run after the red herring so palpably drawn across my line.

Cardinal Vaughan professes to have adopted the arms of the Archbishops of Canterbury with a differenced field. We assert—and claim to have proved our case—that in so doing an unwarrantable encroachment has been made not only on the rights of the Archbishop of Canterbury, but on the privileges of the Archbishop of York, whose predecessors often bore the same arms differenced in that particular manner, *i. e.*, with a field gules.

To this latter charge no reply or attempt at defence has yet been vouchsafed.

W. H. St. John Hope.

Andrea Ferrara (8th S. ix. 187).—In the January number of *Cassell's Family Magazine* is contained a short story entitled 'The Sword and Three.' In a note at the head is the following:—

"Being the fragment of a letter written to Count Ruzzini, by Nicolo Ferrara, of Belluno, who going to Venice in the fiftieth year of his age, brought the fashioning both of broadswords and of rapiers to much perfection. Long a servant of the Moro family, Nicolo died in a room of the Palazzo Balbi, in the year 1702, carrying with him to the grave many cunning secrets of the art he had so worthily adorned."

This said Nicolo was a son of Andrea Ferrara, and perhaps from the above The Editor of the 'English Dialect Dictionary' may be able to arrive at the dates he requires.

De Moro.

Chichester.

Breamore, Hants, 1657 (8th S. viii. 429; ix. 52, 133).—If Anthony Warton, the minister of God's word at Breamore, was the grandfather of Anthony, the vicar of Godalming, and was the Anthony, from Lancashire, of Lincoln College, Oxford, 1596, as seems most probable, then it is manifest this family was not connected with the Wartons of Beverley, whose arms Dallaway saw on Dr. Warton's seal. He would not be in any way entitled to these arms. What a regrettable mass of false assumptions is heraldry from Tudor times.

A. S. Ellis.

I thank Mr. Gildersome-Dickinson for the caution respecting the information contained in or not included in Foster's 'Alumni.' He has evidently read my answer to the query superficially, or he would have seen the reason why the words "was not" were used. If he will peruse again the authority given he will find that "Anthony, son of Francis Wharton," would be aged seven years in 1657, and I think the general conclusion would be that he was not the parson of Breamore, Hants, at that date.

John Radcliffe.

Church by the Royal Exchange (8th S. v. 407, 470; vi. 92, 138, 249, 333).—I was not mistaken about the building in Threadneedle Street, No. 52, with the handsomest front, without sham structures, extant, perhaps, in London. It is on the site of one of the churches pulled down on account of the new Royal Exchange. They were three—St. Bartholomew's, St. Benet Fink, and this, which was the French Huguenot Church. The dischurching of Threadneedle Street was worse even than I supposed, for I question if any street of even twice its length ever had four parish churches. This had four besides the French one; and its continuation, the Poultry, had St. Mildred's and the Mercers' Chapel. All seven have vanished, in a thoroughfare of less than a quarter of a mile. All are replaced by higher buildings, either banks or insurance offices. Only small fragments of the sites of two are vacant—to widen Bartholomew Lane and make a little space round Peabody's statue.

E. L. G.

"Only" (8th S. viii. 84, 273).—Mr. Thomas Bayne says that "it seems extremely difficult to give the adverb *only* the place in a sentence which accurate syntax would appear to demand." In this enunciation I agree with him, though I think he ought to have written "syntax demands." Mr. Bayne, however, seems to have overlooked the fact that *only* is not always an adverb, but may be also an adjective. This being the case, the above citation would be improved by substituting "the word *only*" for "the adverb *only*," for in some of the passages quoted by him from the *Saturday Review*, *only* is most certainly not an adverb. It must always be remembered that there are three parts of speech, or their equivalents, which an adverb can qualify,—to wit, a verb, an adjective, or another adverb. If Mr. Bayne reads his communication over again, and applies the rule thus given, he will find that the "interloper" has been playing "mischievous and amusing pranks" with himself. He is not alone in misunderstanding the use of *only*. A recent 'English Grammar,' by Mr. Alfred S. West, lies before me, in which, under the heading, "The Meaning Affected by the Position of the Adverb," is this sentence, "*Only* John passed in Latin." Here *only* is not an adverb, as an adverb cannot qualify a proper noun, but an adjective, equivalent to "alone," whereby the sentence means that "John alone passed in Latin," whilst the rest of his class failed

to pass. When Tennyson, in 'Maud,' bitterly writes,—

When only the ledger lives, and only not all men lie,

the first *only* is an adjective, and the second *only* is an adverb, qualifying *not*.

It is hardly necessary to say that the adjective ought no more to be misplaced than the adverb, but ought to be placed as near as possible to the word, or the phrase, which it qualifies. In the first chapter of Job occur the words: "I only am escaped alone to tell thee." The expression is pleonastic, as *only* means "alone," as may be seen from Wycliffe's version: "Y aloone escapide for to tell to thee." The fact that *only* can still be used as an adjective seems by many writers to be forgotten.

In the first two quotations from the *Saturday Review*, *only* is an adjective, qualifying "questions of practical expediency," and "forty," which is a noun. In "a building *only* remains a building" the word is a misplaced adjective. In "as he *only* likes what is Wagnerian in Beethoven" *only* is again an adjective, and qualifies the noun clause, "what is Wagnerian," &c.

The persistent usurpation by this word of a "position to which it is not entitled," must serve as an apology for the length of this communication.

I am sorry to find that, at the second reference, Mr. T. Wilson, somewhat airily, says, with regard to the word in question, "It is an adverb; where should it be better than by its verb?" Certainly it ought to be so if it qualifies a verb; but if it qualifies another part of speech, how then?

F. C. Birkbeck Terry.

This word seems really to be very troublesome. In this week's 'N. & Q.' I see an advertisement, "Bishops in Victoria's time only idolaters." What do the words mean? Is it that the present bishops are idolaters, but nothing worse; or that only our bishops are idolaters; or that bishops, though as a general rule they are idolaters, are limited to the reign of Victoria for the practice of their wickedness? E. Walford.

Ventnor.

Russell, the Poet (8th S. ix. 145).—The poet referred to in the passages quoted by Mr. Bayne from the *Quarterly Review* was (not William, but) Thomas Russell, whose 'Sonnets and Miscellaneous Poems,' edited by Howley, afterwards Archbishop of Canterbury, were published in 4to. at Oxford in 1789. Four of the sonnets are included in his 'Specimens of English Sonnets, 1833, by the Rev. A. Dyce, who says in a note:—

"Whether the author (who died in his twenty-sixth year, 1788) intended his compositions for publication, is uncertain; that he was gifted with no ordinary genius, the magnificent Sonnet on Philoctetes is an incontestable proof."

C. D.

Oyster-shells used in the Building of Westminster Abbey (8th S. ix. 64).—The use of oyster-shells in the fixing of early mediæval masonry, as in Westminster Abbey, is not unusual. I have found them in old stonework on several occasions. Particularly so I remember meeting with them when we were restoring the church of St. Margaret, at Stanford-le-Hope, in Essex, in 1878. Another interesting feature at Stanford (the place takes its name from a stone ford across a stream separating it from a neighbouring parish, and its adjunct from a bay formed by the river Thames close by, known as the Hope) was the use of molten lead for bedding columns and capitals in. Each of the five and a half inch diameter Purbeck marble columns in the Early English font there (dating from about 1240) were so treated. Although the late Sir G. Gilbert Scott, R.A., in his 'Gleanings from Westminster Abbey' (1863), does not touch upon oyster-shells when writing upon the thirteenth century crypt, he particularly notices the use of lead in the same fashion as it is used at Stanford-le-Hope. On p. 197, the gifted architect writes:—

"The capitals and shafts were a little separated, and the lead was poured in by a small opening, drilled through the capital immediately above the neck-mould, and no doubt prevented by a collar of clay from running out until it was cold.....There is no doubt that the heat of the melted lead, when poured into this calcareous stone, would have the effect of partly calcining it, and rendering it more friable than it otherwise would be.....This mode of fixing may probably account for a good deal of the destruction which has taken place in the Purbeck shafts,.....and which can scarcely be set down as an item to the 'wisdom of our ancestors.'"

Harry Hems.

Fair Park, Exeter.

To compare small things with great,—in the year 1890, during the restoration of the doorway of a side chapel of the parish church here, erected on the site of an earlier chapel at the close of the fifteenth century, two or three oyster-shells were found embedded in the masonry. That they should have been found in the small portion of the masonry broken into makes the supposition reasonable that many more are embedded in the walls of the building. As this chapel was dedicated to the Virgin Mary, and the church to which it is attached to St. Ternan, the presence of oyster-shells, here, at least, has no reference to "St. Peter, the patron saint of fishermen." R. M. Spence, M.A.

Manse of Arbuthnott, N.B.

Westminster Abbey is not the only instance of a similar use of oyster-shells. I discovered many years ago, in the beautiful ruins of Glastonbury Abbey, what I venture to consider a "dry course," as I believe it is now called, of oyster-shells, which I was able to trace almost all round the whole building, about, to the best of my recollection, from 2 ft. to 2 ft. 6 in. above the then level of the ground.

I contrived to pick out one shell, which was perfectly flat, yet intact, and I should describe it as of a "native oyster," from its small and somewhat delicate proportions. Without in any way disputing Mr. Robinson's theories as to why the oyster-shells may have been used, I think it highly probable that the suitableness of oyster-shells may have occurred to some thoughtful monastic brother for the purpose I have suggested, as a dry course, whilst recollecting with pleasant gratefulness the succulent morsel the bivalves had once enclosed. And set in such good mortar as the ancient builders of churches used, what better "dry course" could have been used than oyster-shells?

Henry Festing.

In the ruins of Shap Abbey, Westmorland, the edges of oyster shells are seen in the bed-joints of the quoins of the west tower, built so late that it is said it was unfinished when the monastery was suppressed. Also in the late portions of Melrose Abbey (the south transept), oyster-shells in bed and vertical joints of squared stone are in full evidence. Of course it does not follow that because the edges of shells are not seen in the joints of the earlier work they were not used; they may be so far back from the face of the wall as to allow the pointing of the joints to cover the shell edges. My idea is that the shells were used to "pin up" the stones to proper plumb and level, hot liquid lime being run in behind to fill up all interstices.

G. Watson.

18, Wordsworth Street, Penrith.

The old builders often used oyster-shells in the bedding of large squared stones, just as they might have used, and as builders still do use, bits of slate, &c. In 1878 a fine moulded sill of a Perpendicular window was found at Newminster Abbey, in Northumberland; to this oyster-shells still adhered by the mortar, and joints so packed have been observed at Durham Castle and at Finchale Abbey. I should think that many instances may be known to other correspondents.

J. T. F.

Bp. Hatfield's Hall, Durham.

Wives of French Kings (8th S. ix. 87).—So much that I learnt as a youngster is now discredited that I am somewhat afraid to suggest that Philip III. married Isabella of Aragon and Maria of Brabant; Philip IV., Jane of Navarre; Louis X., Margaret of Burgundy and Clemence of Anjou; Philip V., Jane of Burgundy; Charles IV., Blanche of Burgundy, Marie of Luxemburg, and Jane d'Evreux; Philip VI., Jane of Burgundy and Blanche d'Evreux; and John, Bona of Bohemia and Jane of Boulogne. St. Swithin.

Philippe-le-Hardi, first wife Isabelle d'Aragon, second wife Marie de Brabant; Philippe-le-Bel, Jeanne de Navarre; Louis-le-Hutin, first wife Marguerite de Bourgogne, second wife Clémence de Hongrie; Philippe V., Jeanne de Bourgogne; Charles-le-Bel, Blanche de Bourgogne; Philippe-de-Valois, first wife Jeanne de Bourgogne, second wife Blanche de Navarre; Jean II. le Bon, first wife Bonne de Luxembourg, second wife Jeanne d'Auvergne. Constance Russell.

Swallowfield.

[Very many replies to the same effect are acknowledged.]

The Margraves of Anspach (8th S. ix. 48).—Benham must have been in some parish, and can scarcely be without a church, though not perhaps situate in the hamlet itself so called. There appear (by Adams's 'Index Villaris') to be, or have been, three Benhams in Berkshire: (1) in the Hundred of Fair Cross, where was the dwelling of a baronet; (2) that, I suppose, which is now called Beenham Valence, in the Hundred of Reading; (3) Benham Heath, in the Hundred of Wargrove, the seat of a knight and of one gentleman. Probably Prusse may find in one of these the burial-place of the Margrave. Aldenham.

St. Dunstan's.

Christian Frederick Charles Alexander, Margrave of Brandenburg Anspach and Bayreuth, Duke of Prussia and Comte de Sayn, was nephew of Frederick the Great, being the son of his sister Wilhelmina, Duchess of Bayreuth, and nephew of George II.'s queen. Having given up his states to the King of Prussia for a large pension, he settled in England with his second wife, Elizabeth, Lady Craven, and they lived at Benham Park, in Berks, as well as at Brandenburg House, near Hammersmith. The Margravine was buried at Speen Church (which comprises the tithings of Marsh Benham), where there is a monument by Canova raised to her memory. Bouillet gives the following list of the electors of Bavaria: Maximilien I., 1623–51; Ferdinand-Marie, 1651–79; Maximilien II., 1679–1726; Ch. Albert, 1726–45; Maximilien III., 1745–77; Charles Théodore, 1777–99; Maximilien (Joseph) IV., 1799 (king in 1806). Constance Russell.

Swallowfield, Reading.

Arms of Brandenburg-Anspach. Quarterly of fifteen: 1, Magdeburg, Per fesse gu. and arg., each bordered; 2, Prussia, ...; 3, Stettin, Az., a griffin segreant gu., crowned or; 4, Pomerania, Arg., a griffin segreant gu.; 5, Wenden, Arg., a griffin segreant bendy gu. and vert; 6, Cassuben, Or, a griffin segreant sa.; 7 and 9, Crossen, Arg., an eagle displayed sa.; 8, Halberstadt, Per pale arg. and gu., bordered; 10, Nuremberg, Or, a lion ramp. sa., crowned, within a bordure componée arg. and gu.; 11, Minden, Gu., two keys in saltire arg.; 12, Hohenzollern, Quarterly arg. and sa., bordered; 13, Halberstadt, Per pale arg. and gu.; 14, Stargard, Per fesse gu. and or; 15, Gu., for

right of Regalia; and over all, on an inescutcheon, Brandenburg, Arg., an eagle displayed gu.

Prusse will find the arms of Brandenburg-Anspach (of fifteen quarters) engraved on plate iii. p. 203 of 'The Great Theatre of Honour and Nobility,' by A. Boyer, 1729, with the following information: The House of the Marquises of Brandenburg divides itself into three branches. 1. The Royal, Electoral. 2. Culmbach (which is divided into two, viz.: 1, Culmbach-Bareith; 2, Culmbach-Weverling). 3. Brandenburg-Anspach. All the above princes bear the same arms as the Elector of Brandenburg. Sir Charles William Frederick, Margrave of Brandenburg-Anspach, was elected Knight of the Garter 22 June, 1749. His arms, of twenty-six quarters, is No. 585 in 'The Armorial Register of the Sovereigns and Knights of the Garter.' They belong to the house of Hohenzollern, which some persons would consider the family name. The Dukes and Electors of Bavaria were of the line (of family) of Wittelsbach, now extinct. The reigning family of Bavaria are of the Birkenfeld branch of the same family.

John Radcliffe.

His Serene Highness the Margrave of Anspach died at Benham Place on 5 Jan., 1806; his remains were interred with much funeral splendour in the parish church of Speen, where is a monument to his memory, with the following inscription (Lysons's 'Berkshire,' pp. 463, 464):—

Sacred to the Memory of
The best of Sovereigns and of Men
The Margrave of Anspach
Who died at Benham Valence
On the 5th January 1806
Aged sixty nine years
And eleven months.

R. J. Fynmore.

Falkner, in his history of Hammersmith, tells us that after the last Margrave of Anspach had sold his kingdom to Frederick the Great he decided to live in England, so he came over with all his family, and divided his time between Benham, in Berkshire, and Brandenburg House, Hammersmith. As the Margrave had no family, either by his first or second wife, I suppose servants and officials are meant. I am anxious to possess a list of the officials who came over with him from Germany. The Margravine of Anspach, in her 'Memoirs' (1826), says that the Margrave had a good number of pensioners at Benham and Newbury. Can any reader of 'N. & Q.' give me information as to the above? Albert Spicer.

Cannibalism in the British Isles (8th S. ix. 129).—I beg to refer Palamedes to St. Jerome's treatise 'Contra Jovinianum,' lib. ii. cap. 6, in which the saint speaks of having himself seen "Scotos, gentem Britannicam, humanis vesci carnibus." I had the honour of pointing out in a former number of 'N. & Q.' (I cannot recall the date), that the best MSS. read, for "Scotos," *Attecotos*, namely, the British tribe of that name enlisted by Theodosius in the Roman army.

Oswald Hunter Blair, O.S.B.

Fort Augustus, N.B.

On this unsavoury subject see 'The Life of Sawney Beane,' a publication of the chap-book class. Beane and his numerous family were said to have practised cannibalism in Scotland early in the seventeenth century. I. C. Gould.

Cuthbert Allanson (8th S. ix. 168).—Rector of Wath, near Ripon, and prebendary of the fourth stall in Ripon Minster. Sepulchral monument with long inscription at Wath ('Memorials of Ripon,' Surtees Soc., ii. 290, 310). J. T. F.

Bp. Hatfield's Hall, Durham.

He was rector of Wath, near Ripon, and there is a full account of him in the 'Memorials of Ripon,' Surtees Soc., ii. 310. W. C. B.

The Bateman MS. and the Rebuilding of St. Paul's (8th S. ix. 141).—It may interest the readers of 'N. & Q.' to know that the iron balustrade mentioned by Dr. Sparrow Simpson in his interesting note on the rebuilding of St. Paul's (in extract from Dugdale, p. 181) is said to have been cast at the Gloucester furnace, Lamberhurst, the largest in the county of Sussex; to have weighed 200 tons and 81 pounds, and cost 11,202*l.* 0*s.* 6*d.*, by the furnace books. A small portion of this balustrade, presented to the Sussex Archæological Society as a relic, as well as a specimen of the once great local industry, is conserved (in the wall) on the left-hand side of the approach to the barbican of Lewes Castle. C. T. P.

Oldham, describing the crowded state of London streets, writes:—

Now, you some mighty piece of timber meet,
Which tottering threatens ruin to the street;
Next, a huge Portland stone, for building Paul's,
Itself almost a rock, on carriage rolls;
Which, if it fall, would cause a massacre,
And serve at once to murder, and inter.
'Satire in Imitation of the Third of Juvenal.'

In another line of the same he alludes to "all that Paul's will cost." Dr. William Outram in one of his sermons appeals for more than ordinary bounty towards the rebuilding of St. Paul's, so that it may be again, what it was before, the greatest glory of the nation in its kind ('Twenty Sermons,' 1682, pp. 87, 88). W. C. B.

"Bail" (8th S. ix. 108).—When I was a boy in Ireland, sixty years ago, this word was in common use in the farmyards (at all events in the Leinster counties) as applied to the securing of cows and oxen in their stalls, and I distinctly remember, and could now give a sketch of, two different

forms of *bail* then in vogue. The bail allowed the animal to turn the head freely from side to side, to stand up or lie down, but not to turn round in the stall. W. Shanly.

Montreal.

Perhaps your correspondent may be interested to know that in Halliwell's 'Dictionary of Archaic and Provincial Words' the word *bail* is given with the following meanings: (1) a beacon, a signal, or a bonfire (used in the North), also *bailes*, flames (see 'Piers the Plowman'); (2) the handle of a pail, bucket, or kettle, and the bow of a scythe (used in the Eastern counties).

D. H. W. Cotes-Preedy.

In Ireland commonly wooden frames are used to secure the cows whilst milking, and these frames are always called *bails*. Francesca.

"Bitmay" (8th S. ix. 47, 133).—This word is an old Norwich word, for it occurs in the Leet Roll of 6 Edward II., anno 1312/3, "Quatuor denarios.....quos Ballivi Domini Regis solebant participare de quodam betemayo," in the ward of Conesford. It is repeated in the Leet Roll of 49 Edward III., anno 1374/5, "Johannes..... occupavit le Bytemay." These passages are from rolls printed in the Selden Society's 'Leet Jurisdiction in Norwich,' edited in 1891–2 by the Rev. W. Hudson, at pp. 55 and 65. In the glossary the word "Bitmay" is explained "A portion of the river bank sometimes or always surrounded by water." I doubt if there is evidence of the use of the word independently of the city documents and their influence on Blomefield and others who have followed him in using it. Mr. Hudson would be sure to search diligently for explanation of the term, and we may suppose he failed to find a clue to its etymology. O. W. Tancock.

Little Waltham.

Marish (8th S. viii. 305, 456).—*Marish* is still to be found in modern literature. Tennyson, in 'The Dying Swan,' has:—

> And far thro' the *marish* green and still
> The tangled water-courses slept.

And also—

> And the silvery *marish*-flowers that throng.

And in 'Mariana':—

> And o'er it many, round and small,
> The cluster'd *marish*-mosses crept.

Mr. R. D. Blackmore, in 'Lorna Doone,' has (c. xlvii.): "The horse had broken through the crust of moss and sedge and *marish*-weed."

Mr. Lynn states that he believes that *marsh* has never been used but as a substantive. It is not difficult to find instances of the adjectival use of *marsh*. Tusser has the expression "marsh men," that is, farmers in the fen and marshy country:—

> Sharpe cutting spade, for the deuiding of mow,
> With skuppat and skauel, that *marsh* men alow.
>
> Ed. 1878, E.D.S., p. 38.

G. Miege's 'French Dictionary,' 1688, gives: "A *marsh-ground*, un Lieu marécageux." In 'Lorna Doone' (c. lix.) I find: "Seeing thus no track of men, nor anything but *marshwork*, and stormwork, and of the seasons, these two honest men rode back, and were glad to do so." Cf. also *marsh* lands; and the numerous names of flowers, such as *marsh* marigold, *marsh* trefoil, *marsh* mallow, *marsh* parsley, &c.

F. C. Birkbeck Terry.

Among the archives of Westminster Abbey will be found a Hebrew contract made at Nottingham in 1257. It is a deed of sale, referring to a house in St. Peter's, which had the *marrish* for its southern abuttal. As the Hebrew is written without vowels, the word may possibly be read *marais*. A Norwich deed in the same collection, anno 1247, speaks of "Peter clericus of the marrish," which may also be read *marais*. Either way, the reading *tempore* Henry III. was evidently not *marsh*. M. D. Davis.

In Domesday Book the word is given as *mare*, *mares*, and *mers*. There are five places with this suffix belonging to the manor of Pickering, none of which can now be identified: Odulfsmare, Chiluesmares, Aschilesmares, Maxudesmares, Chigogemers. G. W. Tomlinson.

Huddersfield.

> Where by the marishes
> Boometh the bittern,
> Nickar the soulless One
> Sits with his ghittern.

'Brother Fabian's Manuscript and other Poems,' by Sebastian Evans, a book delightful alike to the poet and the folk-lorist. H. T.

The good people of what is commonly called Langley Marsh, near Slough, always contend that the original name of their parish is "Langley Marish." E. Walford.

Ventnor.

Jordan's Grave (8th S. ix. 107).—The late William Fowler, in his 'History of Erdington,' originally given as an address to the members of the Erdington Institute in April, 1885, has the following at p. 16:—

"A little further to the north (of Boldmere) and only a few yards from the Chester Road, very near to the site of the gasworks at Oscott College, was, within my recollection, to be seen in the ditch, which then formed the parish and county boundary, a heap of stones marking what was known as 'Jordan's Grave,' the last resting-place perhaps of some poor wayfarer whom nobody owned and to whom no parish would condescend to give decent burial. It was obviously the grave of some person who came to an untimely end in the immediate neighbourhood. I believe no tradition exists as to his history, but the position of Jordan's Grave is indicated

on old county maps as far back, at least, as the beginning of the eighteenth century."

In the 'History of the Forest and Chase of Sutton Coldfield' (published anonymously by Miss Bracken in 1860) Jordan's Grave is mentioned at p. 117 as a spot concerning which no tradition remains. BEN. WALKER.

Langstone, Erdington.

The Rev. W. K. Riland-Bedford, M.A., is the highest authority for all relating to Sutton Coldfield. In his volume of 1889 (pp. 167, Birmingham, Cornish Bros.), 'Three Hundred Years of a Family Living,' he writes :—

"At the Oscott end of the Common, the 'Beggars Bush,' 'Gibbet Hill,' and 'Jordan's Grave,' after a pedlar murdered in 1729."

In Miss Bracken's 'History of the Forest and Chase of Sutton Coldfield' (1860) the only mention is,—

"The Coldfield formed an extensive waste, united to the heaths of other parishes: pon it lay a lake or mere; it has some spots, as Welshman's Hill, Jordan's Grave, where tradition fails."

No record of any "stone cross" appears in any of the local histories. ESTE.

In 1838 I rode with my father to see the foundations of Oscott College, New Oscott—Old Oscott was more than a mile away—being laid out. My father, Rector of Sutton Coldfield, 1822-1843, told me that the proper name of the place was Jordan's Grave, from a pedlar murdered there in the last century, and on the rising ground opposite the murderer was hanged in chains, from which it took the name of Gibbet Hill.

I never heard of the stone cross to which MR. MORTON alludes, and I think if there had been one some traces of it would have been discovered at the time of the enclosure of the Coldfield in 1828. W. K. R. BEDFORD.

109, Philbeach Gardens.

DISCOVERY OF JOHN EVELYN'S 'MEMOIRS' (8th S. viii. 245, 317, 458, 495; ix. 95).—Inasmuch as Mr. Upcott did not weigh his words well in writing out for Miss Gregson the account of the discovery of Evelyn's 'Diary,' there is a chance of doubt being cast upon his having had any share in the bringing forward of the 'Kalendarium.' It will, therefore, strengthen his cause to quote a contemporary authority, J. T. Smith, who wrote in his 'Life of Nollekens,' vol. ii. pp. 94, 95 :—

"My friend William Upcott, Esq., of the London Institution, by whose indefatigable research and liberal expenditure many literary treasures have been rescued from oblivion and destruction to the great joy of the biographer and historian. Indeed but for his zeal in the pursuit the public would probably have known nothing of that valuable work 'Evelyn's Diary and Correspondence.'"

In using the words "from oblivion and destruction," J. T. Smith evidently thought of the discovery of the 'Diary.' HILDA GAMLIN.

Camden Lawn, Birkenhead.

With regard to the passages omitted from Evelyn's 'Diary,' I am afraid that the publication of the full text would not realize such valuable results as in the case of that of Pepys, as they consist for the most part of elaborate reports of sermons; but while the reputation of Pepys suffers from a fuller knowledge of his 'Diary,' the character of Sylva Evelyn would appear in a more amiable and lovable light. A corrected text would be a valuable and welcome addition to the library; indeed the present proprietor of the MS. has been at great pains to add some excellent notes to the portions published in the *Abinger Monthly Record*.

So far as Upcott is concerned, on the principle that nothing ill must be spoken of the dead, perhaps it may be as well not to try to reconcile his various accounts of the letters, &c. Suffice it to add that I am in a position and at liberty to say that when he catalogued the contents of the library at Wotton he made a different use of his facilities from that which he should have done.

AYEAHR.

I fear that there is very little hope of a full print of Evelyn's 'Diary' appearing just yet. Some years ago I was anxious to edit the 'Diary' afresh from the MS., but, as will be seen in the preface to the octavo edition (4 vols.) published by Messrs. Bickers & Son in 1879, the present proprietor of the Evelyn property — Mr. W. J. Evelyn—refused access to the MS. I had been in correspondence with Mr. Evelyn some four years before 1879, and I also had a personal interview, but I was unable to induce him to change his resolve. H. B. WHEATLEY.

ESCHUID (8th S. viii. 409, 452; ix. 53, 152).—This learned man's name being really De Askwith shows John must have been a Yorkshireman, and he was in all probability a son of one of the first who ever bore it. I refer to Adam de Askequid, a well-to-do yeoman of Westwick, near Boroughbridge, who occurs in a lay subsidy of 25 Edw. I., 1297, printed by the Yorkshire Archæological Society ("Record Series," vol. xvi. p. 25). Adam himself had probably come from the village of Askwith, or Askquith, near Otley, high up on the northern hillside of Wharfedale. It is worth noting that this place is written "Ascuid" in Domesday Book, and even Wharfedale is sometimes spelt "Querfdale" in old documents. The final *d* stands for a ð.

We meet with Adam de Askewyth witnessing a deed dated at Denton, 19 Edw. I., 1291, by which William de Wycle gave his Manor of Denton and lands in Askewith (adjoining) to Mauger, son of Sir Mauger le Vavasour ('Misc. Gen. et Her.,' ii.

273). John Vavasour, of Askwith, Sir Manger's younger son, married the daughter and ultimate heir of Sir William de Stopham, Lord of the Manor of Westwick when Adam lived there.

The only other known person of the name contemporary with Adam was Roger de Askewyth, of York, but the family soon spread in the dales and over the moors of Fountains Earth, a hardy race tending the abbot's flocks and herds on the fells unto the days of the Reformation (see 'N. & Q.,' 8th S. vii. 197). John de Askwith, a married man, was the representative of Adam at Westwick in 1379 when the Poll Tax was levied, a nephew, perhaps, of the astrologer himself.

A. S. Ellis.

Westminster.

Taafe (8th S. ix. 7).—I should be glad to know the Christian name of Peter Taafe's daughter, the mother of Catherine Hope (*nés* Dromgoole). Apparently my pedigree of the Taafe family is incorrect, for in it the said Peter is credited with two sons, no daughters. His wife's name is not mentioned. Gualterulus.

Miscellaneous.

NOTES ON BOOKS, &c.

The Universities of Europe in the Middle Ages. By Hastings Rashdall, M.A. 2 vols. (Oxford, Clarendon Press.)

Mr. Rashdall has treated magisterially an important subject. The conditions under which—having in 1883 carried off at Oxford the Chancellor's Prize for an English essay on the subject—he has devoted eleven subsequent years to a revision and an expansion thereof he explains fully in a short preface. The task, thus forced as it were upon him, could not easily have been in more competent hands. So much profoundly interesting matter is there in his work that the task of fully explaining the scheme, let alone that of dealing commensurately with the subject in the space at our disposal, is wholly baffling. Our estimate of the book is shown in the fact that we have read through twice the two—there are practically three—volumes of which it is composed, and that the mere marginal notes we have made would require an entire number of 'N. & Q.' for their exposition. Let us say *in limine* that there are points on which further detail would be valuable, and there are one or two of highest interest which have not even been raised. This was from the outset inevitable if the work were not to constitute the labour of a lifetime and were not to run the chance, in these days of co-operative workmanship, of seeing much of its information out of date before it reached the public for which it was intended.

Mr. Rashdall's work dwells principally on what, in the indulgence of a pardonable piety, he calls the three archetypal universities—Bologna, Paris, Oxford. In fact, there are but two—Bologna and Paris—Oxford owing its origin to Paris, possibly, as Mr. Rashdall conjectures, though it is not yet established, to an influx of English scholars as a curious result of the quarrel of Becket with Henry II., and not until near 1167 taking rank as a Studium Generale. That there are special features in it distinguishing it widely from its maternal source will be readily conceded, as will (by Englishmen at least) the fact that its representative features justify the amount of space assigned it. Mr. Rashdall himself has, however, doubts of its right to be classed with the two archetypal universities of Bologna and Paris. We have none. Bologna as a university of students and Paris as a university of teachers are archetypal, and the plan by which our author groups around them what may, perhaps, be called in one sense the affiliated *studia* has at least the merit of convenience. Not unattended is it with disadvantages. Padua, with its reputation at one time all but eclipsing that of Bologna, is dismissed with brief notice, while, as is owned, "the condensed treatment of seventy-three universities in 316 pages has, of course, rendered that part of *his* work of little interest except for purposes of reference."

A special preliminary chapter is assigned to the School of Salerno, which as a school of medicine stood for two centuries side by side with Bologna in law and Paris in theology, and has left a very marked impress upon literature. "The institutions which the Middle Age has bequeathed to us," says Mr. Rashdall, "are of greater and more imperishable value even than its cathedrals. And the University is distinctly a mediæval institution—as much so as constitutional Kingships, or Parliaments, or Trial by Jury." A complete history of the universities at this period would thus be a history of mediæval thought.

In dwelling upon the difference between University and Studium Generale, a term which did not become common until the beginning of the thirteenth century, Mr. Rashdall holds that the university was originally a scholastic guild, whether of masters or pupils, springing into existence without any express authorization of king, Pope, prince, or prelate—spontaneous products of that great instinct of association which, possibly as a result of the previous invasions, spread over the towns of Europe in the eleventh and twelfth centuries. In Bologna and Paris the scholastic guilds obtained a development and importance they did not elsewhere possess. The secondary Studia Generalia were as a rule, in the absence of imperial or papal charter, established by secessions of students or masters from Bologna or Paris. In some respects the account of Bologna is more interesting than that of Paris, the enormous number of law students constituting the university giving rise to very curious proceedings. These students were in most cases aliens, refusing to recognize the authority of the State when it conflicted with the allegiance they had contracted to the university. Most jealously guarded of all rights was the power of secession, the menace of which was enough as a rule to bring the civic authorities to submission. A similar state of things to that existing among the students of Bologna prevailed among the masters in Paris. Everywhere, indeed, the dread of driving away a source of so much profit as the universities disturbed the civic mind. In Italy, however, where great cities under different conditions were close together, the temptations to removal were naturally more numerous. Unfortunately accounts of the relations between the University and City of Bologna are few and fragmentary. The fact that in these early days universities had no buildings of their own facilitated the withdrawal of the students, who left nothing on which the authorities could seize. It is difficult for us to grasp a condition of affairs in which the power was in the hands of the students, who were in no way bound to obedience to the prior or college of the doctors, while the doctors themselves were compelled, under the pain of a ban which would have deprived them of pupils and income, to swear obedience to the students' rector. Very far from happy must

have been in many respects the condition of some at least of the professors, and we hear of one distinguished occupant of a chair at Bologna who, as a victim of the Florentine Inquisition, ended his days at the stake.

Not at all the earliest place of education in France was Paris; Tours and Reims being famous before Paris could claim "a single important master or a single distinguished scholar." The myth attributing the foundation of the university to Charlemagne is treated with no more respect than that which assigns Oxford to Alfred. Until *circa* 1208 the university had no written statutes, and "till a considerably later time no head or presiding officer"; the bare existence of a university and masters can be traced from about 1170. Few as are the points with which we deal in regard to Bologna, we cannot accord even a notice so meagre to Paris. We have left meanwhile unmentioned the part of the work which makes most general appeal. This is contained in the second part of the second volume, dealing first with Oxford and afterwards with the general question of life, education, and discipline in university halls and colleges, the treatment of the *bejaunus*, academical dress, town and gown quarrels, and the wilder side of university life. On these and other kindred subjects we should love to dwell did we not require for the purpose the space allotted a *Quarterly* article. We have said enough to establish the fact that we regard the book as of paramount interest and importance. It is broad and philosophical in view, well written, and deeply interesting. What is specially estimable about it is the manner in which Mr. Rashdall resists all temptation to deal with purely picturesque aspects of university life, rendering it, as he aims at doing, an all-important contribution to constitutional history.

The Roxburghe Ballads. Edited by J. Woodfall Ebsworth, M.A., F.S.A. Vol. VIII., Part II. (Hertford, Ballad Society.)

All but completed is now the publication of the 'Roxburghe Ballads' illustrating the last years of the Stuarts, the gradualp rogress of which in recent years, under Mr. Ebsworth's patient, loyal, and heroical supervision, we have watched and noted. The penultimate part has seen the light, and one more number like that before us will give the editor a respite from his indefatigable labours and furnish the lovers of ballad literature with cause for jubilancy upon their entry into their full heritage. Fears, to the expression of which we have previously listened, lest the supporters of the Ballad Society, the ranks of which have been thinned by death and other causes, should waver in zeal and interest, and should allow the experiment to break down for want of funds, are again expressed. To these we are no longer disposed to listen. It is inconceivable that now, with the goal in view and all but won, there should be any further fainting by the way. Ready practically for the printer are the few remaining sheets, and to leave the scheme incomplete would be an act of suicidal folly, no less than a slight passed upon the devoted labourer to whose exceptional energy and endowments is attributable the approximate accomplishment of the work. Sixty-eight complete Roxburghe Ballads are included in the two hundred and twenty-four pages of the present part. About three dozen ballads remain to be printed, together with a few supplementary notes furnishing valuable additions and recovering some losses. With these will be given, as indispensable for reference, the ballad index to vol. viii. and the general index to the historical names and events mentioned in the eight volumes, more than half of which is already in MS., while the rest can be completed during the present winter.

After some preliminary matter, including the editor's preface, one or two *corrigenda* and a couple of ballads, 'The Female Highway Hector' and 'The False-hearted Young Man,' we come to a group of Sempill ballates, printed in black-letter in St. Andrews and Edinburgh by Robert Lekpruik. These, which cover the period 1567-1583, deal with the death of the Regent Murray, the assassination of Rizzio and of Darnley, and other matters concerned with the troublous life in Scotland of Mary Stuart. Their historical importance cannot easily be over-estimated. They are, as the editor says, "priceless records of the unquiet time." To the "southron" who reads them, their spelling, in spite of the assistance rendered by the editor, offers some difficulty. The mere substitution of "Quhat" for *what*, and "quhilk" for *which*, constitutes an impediment. The graces of poetry are meanwhile lacking, and the verse is as dull (as Mr. Ebsworth suggests) as that in 'The Mirror for Magistrates.' They are, moreover, full of malignancy against Mary, a fact the reader will the less regret, as it gives Mr. Ebsworth opportunity for further display of his fervent and uncompromising loyalty to the Stuart monarchy and contempt for its opponents, Queen Elizabeth included. Later we come upon some singular mock-heroic ballads, including a curious burlesque, for to that it seems to amount, of the combat between Moore of Moore Hall, and the Dragon of Wantley. In this the editor ventures upon some pardonable suggestions of delicate emendations. Portions of the humour are, indeed, more than a trifle Rabelaisian. In a similar spirit is written 'A New Ballad of King Edward and Jane Shore,' which immediately follows. An interesting final group of 'Robin Hood Ballads' comes later, and includes more than one with which we could claim no previous familiarity. A good many of these deal with the discomfiture of Robin Hood by members of various crafts, and his subsequent emolment of the victor in his band. Besides these there are various humorous ballads, recalling in subject the old French *fabliaux* and the stories of the *conteurs* of a later date. Fully up to the mark of the previous parts is the number, and, like them, it is illustrated by the admirably reproduced woodcuts of the editor.

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O. H. Darlington ("Dry goods").—Textile fabrics.

J. Musselburgh.—We cannot answer legal questions.

Corrigenda.—P. 172, col. 1. l. 26, for "Owninge" read *Owninge*; col. 2, ll. 29 and 31, for "sent" read *send*; p. 195, col. 2, l. 22 from bottom, for "Higgins" read *Higgons*.

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